

MI973

IV

Westtown

Saturday 12/19/70

PART ONE

MR. NYLAND, A few things first about our community, responsibilities you have. You know, we try to do as much as we can with the money that is available. And, for that reason, if we....because in this particular situation, it....I happen to be in charge of a few things, and because of that having certain relationships with certain people.... Let's say, for instance, insurance, that we then get a cheaper rate, then there are a few more cars, and that those who then have to have insurance, can have that insurance rate because they happen to belong to the Barn. The same is true with gas, which we can buy, since we have large quantities, in bulk sometimes or if it is in tanks, that is still as a rate quite a bit cheaper. And I've said I'm perfectly willing to guarantee such payments. And of course you must understand that that of course, would come out of the fund. And that it is sous-entendu, that those who use the gas and get it would pay me within a reasonable time. I would almost say, within a very reasonable time. Because then, if they couldn't do it, they have to have some - I would almost say - special permission. Will it be possible that you, as the fund master can give me credit? Which, of course, in certain instance, we ^{do} have to. Investment in any kind of an activity is like a credit, and when it is worthwhile as a business, then of course we do it. If you are worthwhile, as a credit-worthy person, of course we also do it if we have the money. Now, there is a little misuse of that kind of arrangement. I would like to tell you so that you must know in the future, because I can have quite easily Conklin bill you direct at a price which is about twice as much. When I get bills, they have to be paid by a certain date. Although we have good arrangements, I don't want to ask too much from them, because that happens to be an established rule, and they can make an exception in our case, but I don't like to do it. So, I get today a bill for over eight hundred dollars. It's a sizeable sum. I can account for about, let's say, three hundred, approximately, which I know had to go

Must Remain in
Transcription Room

part in the tank for the Barn, part for a heater, part for a transfer of certain old bills at the Guest House which hadn't been paid. So I can account for that. But that leaves five hundred which I have to pay Before the first of the year. And if I don't, I will get fifty dollars extra on a bill, which of course will increase as time will go on the longer such a debt. So, now all of a sudden I have to fork out at least an extra five hundred because I've given credit to some of you. Now sometimes the amounts of gas that you do use is quite considerable, and also you might - you might say, in good quantity. And have you ever thought that when that quantity has to be paid for, which might amount to a hundred, maybe close to two hundred dollars, as we've had in the past? Have you the money? And if you don't have the money, have you asked me, "Can I do it?" Because it is not a charge account, you know. It is money that goes into that. Well, it is as it were invested for a certain length of time, and it is not counteracted by your payment, which is due already at the time when you receive the gas. Then you take away the opportunity ^{of} ~~that~~ the utilization of such money for other purposes.

— Aside from the fact that if I fail to pay, it's against my credit, not yours. ^H So we have to do something about that. I would almost say now in the new year I expect that each person who wants gas ^{is} ~~is~~ out of it, needs it, has to make an arrangement that when the gas bill comes or when the gas is delivered ^{to you,} ~~that~~ I get the amount in money. It's easy to multiply and to add, I think, three per cent for tax purposes. So that then I can almost put it in a little pot and then when the bill comes, I'm sure I ^{can} ~~will~~ pay it. Do you want that? Do you want it on that kind of a basis? Of course, I don't. Perhaps it is right enough that immediately after you are advised how much you owe that you give it to me; and it is better. Because I don't like a little bit for this and a little bit for that, and a little bit in another little pot for something else. And you cannot transfer from one to the other because then you're short on one and too much in the other, and then at the proper time you

haven't any money in any. You know, it isn't right. That's a responsibility you have. If it is not changed, I will change it, and you will pay your own bills. And I will not even guarantee them. Try to understand in what position I am.

Times are very difficult, you must know that. You know it for yourself. There is poverty; there is suffering; there is of course cold. You cannot always prevent it. You have to have a little adventurous spirit. You have to go through ^{it} if you want to get somewhere, you go through it. You make up your mind; you say yes. Don't try to chew off too big a piece. Don't be heroic. But, when you say yes, it is yes. Responsibilities. Honesty. Seriousness. It's important - you must realize it more and more. I do not know if you know enough about it. You have to suffer a little bit. You have to have conditions which are not always to your liking.

Many of you, I'm quite certain, have been protected. Sometimes I think a little bit too long, not having the proper responsibility at the time you could stand it. Or being left on your own so-called responsibility when you had a choice to take what you liked and not to take what you didn't like. And you didn't gain anything by that, because that was just a continuation of what you already were. And you have not grown because of such events as experiences. You will grow when there is something there that opposes you. And that then you have to make up your mind what is the value to continue to oppose it, and to conquer it, or go out of its way and follow ^{the} your line of least resistance. That will make you grow. Not the other things. Not cantankerously criticizing the different ~~that~~ things that you haven't got as yet. Utilize first what you have and make sure that you deserve them, that you have worked for them, that you have paid for them in some way or other. And then you can take on a little bit each time, and I hope that that time ~~then~~, when you are faced with that kind of friction, which is very useful, that you might remember that Work exists. If you want to grow up in the direction we would like it; I say, by "we" as a group, in the direction Gurdjieff would like you to grow up,

if he knew you. In the direction Gurdjieff would like people in general to grow up and be advised. In the direction in which Gurdjieff, when he wrote his book, thought and felt for certain people in humanity who he hoped would read ~~ALL and EVERYTHING~~ ^{ALL AND} ~~Everything~~ and try their darndest to understand it, and then to try to live in accordance with a few little bit of rules. To take the theory and the feeling out of ~~ALL and Everything~~ ^{ALL AND EVERYTHING} and put it in your own ^{little} melting pot, which is your personality, and stir it up sufficiently not to let it boil over. ~~But~~ at least to have it at a temperature that you can expect something from it. ~~And~~ that that what is the temperature is not going to be wasted in negativity. It is as if something is put in a pot, ~~And~~ the pot does not like what is in it, ~~And~~ that what is in it does not like the pot. Such pots don't boil. All the heat that you apply goes inside into all kind of negativity, of fighting against each other. You don't get anywhere. That is why I say when you are faced with something that is a little disagreeable, maybe you can remember, ^{Work.} ~~Work.~~ Maybe you can remember, also, why you came here and why you continue to stay here. ^{And there Again} ~~Again~~ you have to be very careful with your Conscience. You must know why you want to do what you are doing, and that you expect from that what you do a certain result. Otherwise, it's useless. You have to know a little bit more about Gurdjieff and his ideas, and his ideal, and his life, and his simplicity, and his understanding and wish to share, and to share with many. People he didn't like - he even shared with them. Because he didn't expect anything in return. His sharing was from himself, because he knew that there was a light within him, and that could supply information. That there was feeling in his heart, and that ~~it~~ was compassionate. ~~And~~ because of that, particularly in his later years could become a very benevolent older man who was interested in those who wished to ^W ~~Work.~~ And had no interest in those who just wanted to - I call it cantankerously objecting to conditions where they happened to be in. It behooves them to think all their mind out, to use all that mental energy that goes in all kind of associations and justifications and rationalizations, to take it all together, and to say, "For

a little while I will do as if my mind has nothing in it, so that that what then ~~a~~ can be put in, and I ~~wish~~ wish has room for expansion, has room for growth." That's again why I say that I hope you will not forget Work. ^a That you must remember why are we doing all this kind of - which might from the outside look like a little foolishness, and which from the inside could become the most important part of your life. I would almost say your inner life will save you, not your outer life. You know it will die. On which side do you wish to come? Where do you belong? What is it you want? Again that question I ask many times, because I ask it myself. What do I want? What do I hope for? What can I reasonably expect by being, let's call it, understanding, wishing to continue to give, because it is not mine, what I have. To understand the function of a channel and to Work in accordance with that, to the best of one's knowledge. And really to try to put words in a certain form of clarity, and then to sit back and watch it, to see what will happen. ¹¹ What will happen next year, with groups? What will happen when I'm not here, when I go away for a little while? Will you stick together? Will you do business as usual, or perhaps better than that? Can I trust you? Can I really rely that at the present time you remember enough? Can I ^{really} stake my faith on that? Hoping that you now know, after having - having associated with Work for quite some time, and after having stuck around enough. There must come to a little bit of a conclusion at least, that there is something in you that you want to keep and use and perhaps develop. And that there is a certain insight about yourself, that there is something quite definitely also ~~in~~ the Barn and with the different people, with your friends and your enemies. It has to be taken totally: good and bad, evil and good - on life. ² Rain does not make an exception to rain only on the good ones.

Christmas is not here to wish it to your friends. For all things ^(that breathe?) What is Christmas really? It's the last time before we can talk about it. You understand Christmas. I will tell you something. When I came to this country many years ago, having had a little bit of....no, a good education, some ideas,

I was around twenty. I was brought up in an atmosphere of Christmas, Christmas in Europe, which is celebrated on the twenty-fifth of December. Not that Christ was born on that day. The reason for the twenty-fifth is because it happened to be a certain holiday which existed among what early Christians called, of course, the "heathens," and they, as Christians beginning, in the beginning period, were not tolerated. And therefore, if you had any festivity, you had to be, as it were, underground. But if they selected a time that the Romans also had a little bit of a festivity themselves, and this happened to be on the twenty-fifth.... It is - was - an old custom already at that time. It most likely came from Babylon. And it most likely came as two-five is seven and one-two is three. The celebration originally for being grateful, like our Thanksgiving. To that was attached the remembrance of things past, and Christ was among them. And then they remembered his birth. When I came to this country, I would say I was perhaps a little religiously inclined. Perhaps, I'm not so sure. I selected to go, in a little village where I happened to start to live ^{here} ~~being~~ to the Lutheran church. I said, because my mother was Lutheran. And I didn't know very much. I knew a little bit about Protestantism. So, at Christmas I was ^{all ready} ~~already~~... I'd been there several times when I came to church. And to my great consternation, the minister appeared in clothes of Santa Claus. Christmas. And a little bit of a holy man, who once upon a time lived in Spain, as a bishop under the name of Klaus, who was a little bit more sanctified. And whose particular story in being good to the poor had spread along Western Europe. And in celebration of that man's life, which for many people was sacred, there was a day chosen for that, the sixth of December, as St. Nicholas' Day. Klaus, you see, St. Nicholas ^{Klaus} is "Klaus." Sixth of December. And the evening before, the children who'd gather on St. Nicholas' Eve to put up stockings so that ^{when} ~~there~~ St. Nicholas was going around the city and on ~~the~~ ^{use} that he could come in the chimney and fill the stockings. And leave some kind of a broom for those who had been naughty, and having to fill them, which were darkly colored because they came

from Spain, who would then chastize those who deserved it -- that was St. Nicholas. That was a special kind of a celebration. And, of course, we celebrated it. And it had nothing to do with Christmas. Christmas was the birth of something that, of course, also became holy in the eyes of many people, because of ^{his} life and that what ^{he} preached, and that what ^{he} performed, and that what ^{he} emphasized constantly - that unity with God and eternity of time. And that because of this, three years of ^{his} life spent in the Holy Land, and the reminiscences which remained, and - couple of centuries later - the different epistles who described it, and the disciples who tried to live, and St. Paul, who tried to write about it. That that of course became the kernel of Christianity and offering, from this kind of Messenger from Above, a certain solution to their life. What can that have to do with Santa Claus? Who was just a little pupil - very little bit of a pupil. Even problematical if he was so holy, because all he did was to share a little bit of something he had already with ^{someone?} something, and cut his coat in half in order to help a poor man who was badly clothed. And so, when I saw this, I did not know what to think. What is this mixture? What is this goddamned nonsense? What has that to do with Christianity? What is there holy? And so, even at that time, it may have been a little bit of a kind of a play. At the present time, how terrible it is. How utterly terrible it is. I've said every once in a while certain things about ^{sending} ~~selling~~ little cards which mean nothing, and the so-called wishes which don't mean anything at all. And the presents - perhaps, perhaps. But the commercialism. And to try and to get all the dollars out of your pockets, because there is a certain reason why you should also buy a present, because so-and-do is buying you one. And that you call Christmas? That you really call sharing? → Because you can go to A and S and buy it a little cheaper? Where is one's feeling? Where is the reality of a wish? Where is the real attention? You remember last year we made certain things; it had a purpose; it was for a fund. I call it ^{ed} ~~the~~ Christmas fund. We don't do that ^{this} ~~each~~ year. It is up to each one of us. What is

Christmas for you? And what do you wish to your fellow man?

So next week, Thursday, as the beginning of Christmas Eve, all Barn activities are closed. Maybe some of the stores may like to keep open in order to sell what they have on hand. That would be all right. But Christmas Eve - spend it the way you wish to spend it. And Christmas Day, no business. Just yourself to see what you want to do, maybe with your friends. I'll talk a little more about friendship a little later.

Q I think it's important to start to understand a little bit more about life. Because you're not as yet sufficiently familiar with life ^{you} to just think that superficiality remains forever and ever. You know that superficiality (of this) becomes a sin. I want to talk about that a little later, after I've played some more. Also, for you, to play a little bit. Q But don't ever forget Christmas. And the real meaning. And particularly for us, when we say "Christ" - it means the only way, the means of finding oneself, the means of gathering information which is truthful. Perhaps not as much as yet in an absolute sense, because that kind of Truth is eternal; and we are not eternal. Q And we don't know very much about it. Not as yet. A long, long time into nothingness will give ^{the} information, which then turns out to be no knowledge whatsoever. I hope you have a good Christmas of that kind, and that you can use it, to rearrange your life.

The week following New Year's Day, on the same day as Christmas ^{is a?} (will be) Friday. New Year's Eve is also celebrated, not by drinking, and not necessarily by sitting up until the clock says twelve; because it says twelve at so many different times. Also, that has no meaning. A year ends when a day is over. And I think about that time. Perhaps, if you would like, some of you who are free and would like to come, come to the Barn at about nine o'clock, or eight - whenever convenient - New Year's Eve. Q And I will ask Joanne Fosso to make what we call Olle Bollen. It is a little bit of something which you can eat, and it is fried in oil, ^a and special kind of a dough, sprinkled with powdered sugar. It was always

that kind of kuch....kucken that we as children would have to eat. On New Year's Eve that was the celebration. It belonged only to that day really. It didn't belong to St. Nicholas; it didn't belong to Christmas. It belonged to New Year's Eve. And with that we would think of the New Year to come. Of course, we ~~have~~ ^{have - had} and set up⁷, and also, not being teetotallers, we did drink a little, and we had some tea or coffee, or what. ^Q If you wish, if you wish to come, maybe we can talk a little bit about the New Year; and see what we might be able to expect; and what ought to be our attitude. Perhaps, I say, we can talk like that, just a little bit. I'll play a little now.

(music)

PART TWO

Let me say something first about your meetings. Last week, of course, I couldn't say anything because of the weather. So it is two weeks. It is always an old history, and it always remains new. That is the interesting thing about Work. I probably have heard a great many questions already about Work, and I've tried to answer several of them. And there they come back time after time. And each time when I listen to them, I say, "How interesting; we all have to go through the same kind of difficulties"- of a little curiosity at first, a little bit of understanding of what is the direction. To be encouraged, because it seems; as if everything opens up, and it is as if it was really the kind of religion just made for us, ^{or} for me, or for anyone, who then becomes spirited and thinks about it, and tries to place it, and Works, and tries to understand. ^Q And then he makes his own little philosophy. And he is satisfied with it many times, because he starts to interpret a little bit, and just a little, because it belongs to him then, and it has to fit into his particular regime of what he was brought up with - he's not going to let that loose, not that easily; it has served him many years, and to get rid of it - why? It was good for the Earth. Now it can become a container. ^Q And maybe something else with inner Life can be put into it. ^Q And then both container

and inner Life can grow and be presented to the Lord. One doesn't want to let loose of that container. Even if you say there's an awful lot of inner Life in it. It gets a little bit tainted by the container itself. And it cannot be helped, really. Who is free from himself? Who is free from his form? That is his body. But who is free from his way of thinking, from his way of wishing to express it? Who wants to give it up? Simply because someone else tells him, and it's not your experience, and you have to go through it, even if someone said don't, you will, because you have to find out - if you want to find out. It is you. And after a long time, it starts to dawn on you that you mistake the form very, very many times. And this is what I feel with ^{questions} ~~(Christianity)~~ - it is still that form.

Q Of course, it is necessary for new people. That is how they start; it is how they become interested; how they get introduced with.... into Work. And you cannot tell them as yet that Life counts, and the form is just a form, belonging to Earth. And that their experiences are just experiences belonging to Earth, and very much worthwhile for that, but not as yet free from the Earth. And then they don't let that form go by because that's theirs. And that represents for them the experience.

This is the difficulty. For the patience that is necessary to let it go, and to acknowledge it for whatever it is. And to understand it in that way, and then help them and ~~(tell them)~~ and ~~(encourage them)~~, "Go ahead." But don't go on the wrong road now. I will warn you a little bit, because as you go along there are so many possibilities and little side roads of your own making. Don't travel them.

Q There is only one Royal Road: that one belongs to the King. And we wish to go to the Palace because we want a Consciousness. That's the aim of being in a country: to get to the central point of government, to understand the laws that pertain to that section of the world. The answers have to be like that - acknowledgement of the attempt, your kindness in allowing just enough so that when you then oppose it, having listened to it enough, there is confidence in you, as an answerer. And then you can tell, and then you can use two or three words, and then it is enough.

The rest is the confidence. And that encourages them then to wish to Work, not in accordance with your prescription necessarily - it can be helpful, but what you wish is sincerity. To keep on looking at their life, to try to find out what is their life really, in their own terms, and gradually approaching God, with nothing in your hand, and wishing to be filled. And you don't even know what to ask for. Then a person like that will go home because he will remember that, that you were concerned with that person, for his sake, and you want to help them because you see in them perhaps a kindred soul, or someone who strives. And maybe you can put him a little bit better on the road. You know, they glide off quite easily. Maybe you can give them some chains; or put a little sand where it belongs. Help them. It still has to become a little more of that kind of conversation and communication. Last Monday - very good meeting. You spoiled it almost by your after-meeting. It was wrong. Such meetings are to be accepted. Such meetings are not really to be discussed, or the value of how such-and-such and so-and-so and that-and-that, particularly when you're moderator. Moderate your speech. Just say, "I liked the meeting. There was sincerity; there was here and there good answer, I thought. It was clear." Don't mention names, unless asked. Say, "I didn't like the question of so-and-so, but maybe it was right you asked further and further." And don't go, "Now I think so-and-so, now I think so-and-so, now I think so-and-so." It is not a mutual admiration society. It's a little bit of an exchange of a tremendous quantity of wisdom that exists in infinity in the Universe. You're just lifting up just a little bit of the curtain. Just something you cannot even see what is hidden behind it. It is a huge statue of the Sphinx, and before that is a carpet. And it is suspended from the sky. And you don't know where it comes from. All you know is that you wish to go find out what are the secrets of Egypt. And you dare every once in a while to lift that, at the cost maybe sometimes, of something that ^{should} die in you when you do it. You know ^{should} ~~what's~~ to die is your self-love, your wish to tell others what you know. Under the cloak sometimes of

wanting to tell them the Truth. But it isn't that. You must acknowledge first what is there, what they have attempted. And then maybe ^{you can} they'll agree. Or maybe you have a little different opinion. And say it as your opinion. There are no arguments at such meetings. Because you really do not know. Six months from now, year from now, you speak different language, because it becomes more and more encompassing in your life. And because of that you cannot get stuck on a certain formulation which you want to use now and then consider it final. It is never final. But you answer at the level ^{of} the question. That is the relationship you must have, because that's the only reality that you have; you don't even know where the question comes from sufficiently to give them an insight in their own psychological development. You answer that question, particularly when it's based on experience of Work, and you keep on, and I'm glad, you keep on telling them, where is Work? ^W Where is the difference between your desire to express something of yourself and the actuality of an attempt you make of trying to become free from yourself? ^I I almost forgot. ^A I would say, more to the point, simple; again, no particular admiration. Say it is good; it's all right, acknowledge it, but acknowledge what has been said, all the time. Go out from the idea that the people who want to talk and ask questions, the same way as any meeting you receive from outside of New York or Warwick, that they wish to tell you something. You have a right to question them. Because you want to find out what it is they wish; and if it has any particular relationship to Work. Because otherwise there is no reason to answer it. But when you know that ^{then} ~~that~~ then you have a right to say, "It doesn't touch Work; don't talk like that when you want to talk here." But you acknowledge first, so that there is an old story already between the two of you, of your interest in a person. I say, a kindred soul wanting to find out. ^{It} It will grow gradually.

^W You will learn much and much more. We will see from the small meetings what is congenial, what isn't. You will find out that you cannot work together. You will find out that you don't like so-and-so because this and that reason. And you find

* turning tape.

out they don't like you for certain reasons and you have to look within yourself: what is wrong with me? Where do I fail? Is it right for me even to talk about Work when I know so little? But you keep on going, I hope. You just tell simple things; keep on telling your experience. You wish to communicate; you want to share. What is it in life I like someone; and I say, how nice. Wouldn't it be lovely if we could talk some more. Why don't we see each other? Why don't we, maybe, go somewhere together - I don't know, ^{museum} You ~~see him~~, Central Park, go out in the car and sit, look at the sky, talk a little, and you care; you want something. You want to give, of course, you want to receive something of a certain kind, of the kind that belongs to you, that you can understand, that you can interpret, that belongs to your level. And you wished the other corresponds with you, can understand you that way. And is wishing, if they don't know how, to make, to adapt themselves, because there is something of one's inner life that is touching. And it can take three forms, you know: a little bit of discussion, a little bit of no discussion, and a little bit of activity. The three centers. Do you know that each one of the centers spoil the others? Do you realize that if one center becomes predominant, the others really don't have much of a chance? Do you understand that simultaneity in progress is extremely difficult? To keep them all growing, more or less, in co-ordination with each other. But we are stupid; and we don't know. And so after some time: it's nice.... it was nice; it happened to be, in the past, nice. But today: oh, this, oh, that. One looks at one's life: what does one wish? Superficial behavior, something that I say, "I don't want it anymore; it was good for a little while. I've lost my taste for candy; I want some other candy. I want something else. Or, what is the trouble? I don't want really to see you anymore, it is such a nuisance. But I am, too.... I know, I know. Much better I go. I go." "Oh, but you can't, you're... What happens to the child?" "Oh! Ja, ja, really, you're... yeah, that's right... yeah... you take care of it." There is ~~too~~ much ^{too} of that kind of thing among us. You're too goddamned superficial. If a thing

doesn't work out in accordance with what you wish, very soon you say, "I'd better go somewhere else," and leave them alone, or whatever you do. "Sure, I pay for you a little bit, I will keep you going. Oh, yes, that baby ^{is} also mine." Sometimes I hate you for it all. Where is Work? What do you expect of your life? By just living a little bit and ^{and} enjoying it a little bit? And then when it comes to... becomes a little difficult, then just go? Is that a habit at the present time in this day and age? I'm not in particular favor of being so conservative that there is no divorce, or no leaving, or that you are looked upon by all the rest of humanity as a sinner. I don't mind that; I don't care about that part. I care about your superficiality. ^{Your} ~~You're~~ not wishing to find out what the hell can I do to maintain certain things against my wish, but wanting an ~~Aim~~ as I originally hoped for. And you give up. ^Q Is it right; do we understand life? You understand unity? Do you understand the... the need for unity, that you fight? It's nice when you don't have to have an argument, because you can go away, intellectually, it's all right; you don't have to have such friends. Nothing can take place any more than just not see you. It's not so bad; someone can be without a friend for a little while, and then maybe find someone else with whom he can argue anew, a different way, maybe more interesting, more and more, maybe much more, enticing. ^A Intellectually, perhaps it's ^{is} not so bad. ^Q Emotionally, it's extremely bad. When once there has been an emotional quality, if that has been there, and it was honest, and not too superficial, it is a sin. If you don't exhaust all possibilities to see what you can do to maintain it or to bring it back at all costs, ^Q because if it were really, like love sometimes is, then it is very deep - you cannot just let it go. You have an obligation. That ^{is} very difficult. And it is terrible for anyone who experiences it. If then emotions, and life, and unity just is leaving the door, just exactly at the time when you come in ^Q and you're not received anymore with that kind of affection as perhaps before existed, or even as perhaps you had wished for a long time... ^W Physically, physically, do you ever think of that? Morals are so easy nowadays. Sex, you know, it's right next door, no, it's in... already

in your house. It's not even in the next room; it's in your own room. There are no more regulations, no more objections, either from parents or other people. You just do as you please, don't you? You like someone, sure, here you are: isn't that lovely? Let's go to bed. ^Q Some of you stink. God damn you! And you claim sometimes to wish to become a ^Man. You understand life, I hope. You understand what you are doing. You see how you affect a person. And I say sometimes, you stink! You can say you go too far, yes, and there is a pill, isn't there? You hope for that. It doesn't require any strength on your part, does it? No. Just leave it to... what? Mother Culture. She'll take care of it. Well, and there's always abortion: it's free, not in money, but legally. Sure, such a lovely society we are living in. Such absolutely obnoxious as far as morals are concerned. You can just go from one to the other, and in a little community like the Barn, who the hell cares what name we have? [#] You understand what I mean? ^{??} Where is Work? Where is the necessity of trying to find out why in God's name you are the way you are? And why don't you fight? Why don't you try to understand what are ~~these~~ ^{these} kind of impulses in you? Why don't you try to live in accordance with it? It is so easy to leave. And then what? You don't change. But when you fight, maybe you can change. And maybe, when you have tried honestly, really honestly, in the presence of the Lord, and I say that because I'm religious; if you have tried honestly in the presence of the Lord, that you can tell Him: "I've tried every ^dgoddamned thing, my Lord, to try to change, ~~to try~~ to understand, to be what I ought to be. And here I am: I cannot any more, it is too much, I made a mistake. Forgive me." Such prayer I can understand. I can know that that sometimes must happen. ^P If you do not change, if you do not consider these kind of relationships in a different way, this whole business of being interested in Gurdjieff, and having a Barn, and having activities, is going to fall to the ground. Pretty ^dgoddamned soon. I've talked many times about superficialities. And against that I've said: where is the seriousness in your life? And your honesty? When I hear from left, from

right, from this, and that. ~~Why~~ Would you like me not to hear? Would you like to just carry on your own little business on your own, hide it if you can? In a gossip town, you think you can? And you think that for your Conscience, there is nothing written on your Conscience? When you do things a little bit in the dark? ~~Why~~ Why don't you grow up? Why don't you honestly confess? Let's try... can be... it was, maybe, beautiful. Maybe it was something ~~that~~ I didn't know ~~how~~, and how it left... I do not know. Maybe I did make a mistake. But is Work able to tell me what I should be to become a man, and how to behave as a woman towards a man? And how to take care of a child when I'm a mother? Or a father? And then go through life, not hypocritically, and not because we won't fight. We pri... probably would. But with an aim to try to grow up and away from that, that gradually we will understand a little bit of such laws which now turn against one, and then by the continued superficiality, prevent me, in time, to become honest. ~~I~~ I have to tell you these things. They take place outside of my domain, because I don't live your life. But I do live what I believe in, for Gurdjieff and objectivity, and an aim which I call the conduct of one's life as expressed in religious behavior, in the acknowledgement of a force, and higher forces existing in the universe, and this ^{new} assumption ^{which} gradually becomes a very definite conviction, that the universe is maintained by intelligent laws, and that it is really, not only intriguing, but ^{quite} ~~very~~ definitely my task to try to find out the mysteries, and to see if esoteric knowledge can have a place in my inner ^{life}. ^a That is what I'm interested in, and that is what I try to tell you, and have told you thousands of times on thousands of tapes. And it is for your sake that I tell you this. I can withdraw; within a few years I can die. What would it be to me? Nothing whatsoever, I assure you. Then only when I sit up in heaven and I look at the little ants crawling around, that I would spit on you maybe. ^a And I would say, "Ah, superficial again, unh? ¹⁺³ ~~That's~~ the same old story. (German phrase...)" You understand that; I said it a little while ago in answering questions. (There always ^{new} ~~know~~), there was always something of

→ Es ist an alte geschichte doch liebt Sie immer neu.

life
 light perhaps that one doesn't know. That is why I tell you about this aspect of your life, that you might not consider in the right way, and then it would be my fault if I didn't tell you, and just let you go; and let you go and be damned. Superficiality will damn you. ^Q Only the other two centers have a chance. Reincarnation takes place in those two centers; recurrence takes place with your physical center. Reincarnation means the chance that you have by gradually understanding the development of an emotional or an intellectual center to become whole, and then reincarnation is the creation of conditions to continue on that kind of... in that kind of direction. Recurrence is just ~~with~~ ^{that your} the physical body, still has to learn the difference between outer life and inner life.

We didn't drink before; we'll drink now to the future of this group. To your willingness to hope to understand Work, and that Work then can ~~can~~ give you strength to face your problems, and not to settle for just a little bit of a pot of, what is it, ~~pot of~~ ^{potage}, that you may as well throw out of the window. Because you sell your birthright for your inner life.

I hope you have a good Christmas. I hope you will remember a little bit about Christ... (?), the Holy Way, that what will deliver you. ~~← that~~ → which will set you free, that what will give you atonement, that what will mean at-one-ness with the Lord, God Almighty, All-Loving, Father forever and ever in Eternity. To your future souls. So, good night, everybody.

END TAPE

Trans: Donna Gaddis
 Proof: "

1st proof: Alice [unclear] (7-11-71)
 2nd proof - Iris Sigal
 3rd proof - Margaret Keck